

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

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# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, DECEMBER 3, 1887.

[NUMBER 14.]

## EDITORIAL.

*Woman's Work* is the name of a new monthly venture, published in Athens, Ga. In the new south woman's word and work must have a conspicuous place, so we wish the paper "good speed."

In the article "Robert Browning on Immortality," on page 126 of a recent number of *UNITY*, a mistake occurred in putting the wrong line into quotation marks,—“Such love is too beautiful not to be true.” The line which should have been quoted occurs a few lines above,—

“Though delayed it may be for many lives yet.”

*Justice* is the name of a new four-page fortnightly, published in Syracuse, with S. L. Grumbine as proprietor, and Rev. J. C. F. Grumbine as editor. We know not how extensive are its plans or how long it may live, but while it lasts it evidently means to be heard on the liberal side of things. The name of the editor is not unfamiliar to *UNITY* readers. We welcome this new missionary with a great name. May its work be worthy of it.

GEORGE H. ELLIS has brought out a new edition of Mr. Savage's "Bluffton," a story largely based upon his own experience in his emigration out of orthodoxy into the liberal faith. The reappearance of this volume, which for some time has been practically out of print, Mrs. Woolley's "Love and Theology," and Mrs. Wells' new story, are all significant indications of the times. When the new thought kindles the imagination, inspires song and story, it is a sign that it is about ready to mould the life of communities.

No more significant meeting has been held during the year than the fourteenth annual convention of the Woman's Christian Temperance Union, held at Nashville, November 16-21. Their work is multiform, wisely conceived and persistently pursued. There was Ramabai, from India, and Mrs. Tunstall, of the Cherokee tribe, with the distances between these two women completely bridged by interests and representatives. Truly Victor Hugo was right when he said, "The nineteenth century is woman's century."

*UNITY*'s pages are so limited that we seldom indulge in personalities, however pleasant. But we should be unjust to its readers if we did not allow them to speak through its type their congratulations to our associate, William C. Gannett, in his marriage, and their welcome to her who henceforth is to share his interests, his labors and his joys. From this on it will be Mr. and Mrs. Gannett that will form a part of that ever enlarging and ever working family that in *UNITY* is to work for Freedom, Fellowship and Character in Religion.

THE following extract from an address made by our associate, H. M. Simmons, at a meeting recently held to organize the Minnesota Unitarian Conference, is of interest to all our readers and we are glad of the chance to slip it in editorially:

I trust the Conference will be true to the *Unitarian* name, and serve the *One* God in whom all nations and religions are *one*, by cultivating the feeling of *unity* toward all denominations around it, and among all the members within it. I hope we shall rise above our mental differences and spiritual indifference, and work together for peace and love in the religion of our land. And I hope especially that we shall forget the disturbing distinction of radical and conservative. Conservatism is good, and radicalism is good; but better than either is the bond that unites the two. Let us harmonize them. The little boy of the story, seeing two sisters playing

a duet on the same piano, said it was too bad that they had to use one organ when their father was rich enough to buy two. I am glad that Unitarianism is rich enough to have organs for both its conservative and radical daughters; but I hope that this Minnesota Conference will be an instrument at which both sisters will sit together, and unite to make one music. I congratulate Mr. Effinger, who started this first Unitarian society in Minnesota, that he can now come back and see his church grown into a conference. I wish most heartily that Mr. Gannett, who was so long our only minister in the state, could be present also; for I am sure it would not only increase our pleasure, but add to the joy of his bridal month. And I hope the Conference will prove a bridal for us too; where the strength of manly thought and courage shall be wedded to the sweetness of womanly faith and feeling; where it can be said that "mercy and truth have met together, and righteousness and peace have kissed each other," and founded a holy family. May we long be members of this family; and when we are gone, may the Conference live on, to keep its golden wedding and see its children rise and call it blessed.

*UNITY* welcomes the new State Conference, the organization of which is announced in this issue, and sends its "All Hail" to Minnesota. Steadily, but most wisely, has the liberal cause been gathering unto itself strength in this great northwestern empire. There are many indications which lead us to expect that this last child of the Western Conference may be the healthiest and most vigorous of them all. We trust that from the start this conference will learn the economy and strength of self-reliance. There is money enough in Minnesota to sustain an efficient organizing agent without foreign aid, and there is work enough for such an agent to do. Brave Minnesota, yes, but needy Minnesota also; here is our hand.

To one sitting at the table of exchanges where he can glance at the organs of the various religious movements in the land, the indications that there is a tendency everywhere to drop dogmas, avoid disputes, and ignore differences, are most surprising, and to us, at least, most encouraging. The most conservative as well as the more radical churches yield to this tendency; orthodox as well as heterodox illustrate this spirit of the age, that seeks the essence of religion, truth, equity, right, duty, and right-wisdom. And this is no new movement. Through the ages the march of religion has been in this direction; it has always been protest upon protest, from Bible times to this. The warfare has been between priest and prophet; the latter may be burned, but like the phoenix they rise from their ashes, more alive than ever, and they will continue to do so.

"FOR SUBSTANCE OF DOCTRINE."—Dr. Noah Worcester, if not the son of a prophet, was himself a prophet. Neither was it as a young man that he saw visions, but only two or three years before his death he gave utterance to a striking prophecy which is even now receiving its fulfillment. In an article with the above heading, published in the *Christian Examiner* for January, 1835, in which the Yale method of conditional subscription to the creed is examined, Doctor Worcester says: "In regard to the [recently founded] Andover Institution, we have not a doubt that the time will come when its creed will occasion the same embarrassment that has been felt at New Haven, and when the New Haven policy may become necessary to save the Institution from ruin. We can hardly doubt that the present professors, and many others, would heartily rejoice, if they could see any way in which the New Haven policy could be fairly adopted at Andover, and obtain an approved establishment. . . . The time may be nearer than is now imagined, when it will be difficult to obtain well qualified professors who can conscientiously subscribe the creed of that institution, unless it shall



be done in some modified form. . . . Such blindness [as was shown by the framers of the Andover creed] may justly be deplored; and we presume it will be deplored by many in less than fifty years." How exact the prophecy, "fifty years!"

RECENTLY the Minneapolis *Tribune* invited all the denominations, through the leading ministers of the city to present in its columns their fundamental beliefs. In response to this request, Mr. Simmons thus speaks for the Unitarian church:

The name Unitarian is said to have arisen in contrast with Trinitarian, and to have referred to the unity of God. This doctrine of divine unity has remained the fundamental one of Unitarian faith, but with its meaning ever deepening as history has traced the unity of nations, and science shown the unity of nature. To-day the doctrine has grown quite beyond its reference to the trinity, and declares the oneness, through all places and times, of that power called God.

This belief in divine unity involves a more practical one in human unity. If God is thus one and omnipresent, then his presence has hallowed not only Palestine but all lands, not only the Hebrew but all races, not only the Christian but all religions. If God is thus one and infinite, then He was not only in Jesus but in other men, and is, as the apostle said, "Father of all, over all and through all and in all." If thus one in all and uniting all, then He is best seen and served in universal brotherhood. The unity of God has thus its best earthly meaning in the unity of mankind, and Unitarians believe that his best worship is in work to unite men.

Connected with these are other beliefs not at all fatal to former faith, but enlarging it.

Unitarians believe that Hebrew sages and saints were inspired—and believe besides that the same inspiration comes to the true men of every nation. They believe that the divine revelation ever continues through human reason and conscience; and that the advancing knowledge and thought and charity of the world are still adding to that endless Scripture, wherein all truth is "the law," and all human hopes are the "prophets," and all aspirations "the psalms," and all love a "gospel" giving promise of eternal life.

Unitarians believe that Jesus was a son of God; and they, besides, believe his saying that every peacemaker is another, and the apostle's word that "every one that loveth is begotten of God."

Unitarians believe that God verily dwelt in Jesus; and they besides believe with the apostle that, "if we love one another, God dwelleth in us," too, and that whosoever "dwelleth in love, dwelleth in God and God in him." They believe that God's best name is Love, that he lived in the loving Jesus, and lives in all love, and is worshiped best by our love of each other. They believe that this human love, which is thus divine and therefore eternal, is the very aim of religion, far more important than any theological doctrine.

Unitarians, therefore, preach love, brotherhood, unity of spirit, and leave room for great diversity of opinion. Our church in Minneapolis is defined in its constitution as "a society where people without regard to theological differences may unite for mutual helpfulness;" and a like liberty is allowed throughout the denomination. Denomination is, however, hardly the right word, since Unitarians are not trying to establish one, but to spread principles that may unite all denominations. Believing in the right and duty of every one to think for himself, they have never used or formed a creed. Individual churches and larger conferences have often made statements of belief, but always with the preface that the statement is ever open to alteration and is not to be imposed on any or to be made a test of fellowship. From such a statement adopted by the Western Unitarian Conference at its meeting in Chicago the present year, the following extracts are taken.

And here follow extracts from the statement well known to our readers and obtainable as Short Tract No. 17, from this office.

#### Sunday-school Workers Among our Brothers and Sisters of the Liberal Faith.

Coming close upon the heels of the Unitarian Sunday-school Convention, a short account of the meetings of the Universalist Sunday-school Union, held recently on the north side of the city, may interest many readers of UNITY. We can, however, be conveyers but of the drippings, as it were, of the treat, being present at only a portion of the session, and taking no notes.

The important questions of the social, the intellectual and the spiritual preparation of the teacher were touched upon, as well as those of the use of illustrations in Sunday-school work and the manner of getting and keeping scholars. On first thought, social preparation would seem a very inconsiderable factor in the Sunday-school teacher's success. But careful examination proves it of nearly the first importance, for in almost no other work besides the Sunday-school teach-

er's does the individuality of each learner so largely affect the character of the results produced. Moral suasion being the sole basis of the teacher's control, if Johnnie be mischievous, Tom malicious, or Bobbie inattentive, her effort is useless to the entire class—unless she thoroughly understands the children, and wisely acts accordingly. In this case all Johnnie needs is a little merited praise when he happens to make a clever answer, for just because he is so bright, he is also innocently naughty. The wide-awake, healthy, happy boy should be full of fun, but he has usually an honest sense of pride that may be touched upon occasion. Wicked Tom does not creep quite so near the heart, but may be won over for "an assistant teacher," as one speaker put it, by assigning him little offices of trust and showing him small kindly attentions until he likes his teacher and has strong self-respect. Bobbie's, the simplest case of all, is that of one who is fed upon spiritual oatmeal when he wants meat. Have you not noticed that he was very fond of soldier stories, and would enjoy hearing of David or Saul, or that, as an incipient orator, he would drink in eagerly Paul's defense at the court of Cæsarea? Give him what he needs, since the Bible has something for all. If, with all her careful study of her boys, the teacher does not know them, she will plan every-day merry-makings, go visit them at their homes and learn of them through their fathers and mothers. Perhaps a word at home will set all right. Thus, after all, the social preparation seems to come first, as we should know our pupils before we can hope to help them, however well fitted for our work.

The best intellectual preparation, we should imagine (though we did not hear the talk on the topic), after the suggestion of one pithy speaker, would be to think the subject out fully for oneself. Leave the library behind, and if you must have helps

"Go forth under the open sky, and list  
To Nature's teachings."

The best way to make a subject dead to yourself and everybody else is to cram on it. The spiritual preparation is the strongest personal and moral force of the teacher. As some one said, the impressive words of a teacher to her pupils, "Girls, I am praying for you," would follow a thoughtful child for months, perhaps through life, with a sweet, purifying influence on conduct and character. The true Sunday-school teacher must not only feel deeply the religious responsibility she assumes, but should use all helps to make herself yet more in earnest. If the heart is troubled, if the mental vision is dimmed upon every-day affairs, we go to our best friend and talk it all over. So religious conversation with kindred spirits clarifies thought and inspires us with a new full courage and a longing for things pure and holy. As sawing wood is an exercise of muscle, so conversation might be called the exercise of the mind, and the spiritual man will grow by this healthful exercise upon spiritual planes, just as does the intellectual man upon like activity differently applied. Next to the Bible the hymn book is the food for religious growth. So read and learn to love those sacred songs which have marked, in all times, the holiest aspirations of the noblest souls.

As for the field for drawing illustrations, it is boundless—Christ himself, the exemplar after whom we may all pattern, and from whose forcible comparisons we should all draw. We could never better illustrate the fatherhood of God than by the tender parable of the Prodigal Son; the horror of relapse into wickedness than by the tale of the seven devils, or the weakness of earthly glory than by comparing Solomon's majesty to the ineffable beauty of the pure white lily; but, while we draw from the Bible as our greatest and best reservoir, we obtain incalculable help from Shakespeare, Burns and all those great souls who dwelt near to nature and felt between themselves and every simplest bit of creation, even the poor little field-mouse, bonds of union suggesting the similarity and contrast between human and brute life. But an effective force for illustration lies in human experience. Through that which we have ourselves lived we can paint to others with a vigor of deathless force.



Bringing in scholars to the Sunday-school and retaining their interest are all one; the same force is required for both—to make the work interesting, to make the little ones welcome; scholars, teachers and all to invite any small strangers who may come into their neighborhood to come to Sunday-school without waiting for their interest. But, as was said, we should not only advance new theories but put previous good notions to the test, so that every Sunday-school convention shall be not only a production of new and higher ideals, but also a practical experience meeting. The use of the convention—to inspire with the force of numbers as well as of pithy suggestions—can never be fully felt until each delegate comes bringing not only one or more questions to ask, but the practical proved answer to some difficult problem of the work. He then comes a host in himself.

### CONTRIBUTED AND SELECTED.

#### Final.

I think could we all be made to feel  
This truth that life writes plain and clear—  
That every act, and word, and thought  
To which we commit our souls while here,  
Is done, is said, is thought, and all  
The power of the universe cannot change  
The record by even a single jot—  
That our lives would take a higher range.

If we felt that nothing could be revoked,  
That no slightest sin was ever forgiven,  
That the marks we make on our souls in time  
We must carry in hell or carry in heaven;  
Wherever the soul may soar or sink,  
The act or the thought must cling to it still,  
A part of itself, and no uttermost power  
Can divide the two—for so God doth will—

That life would grow solemn and sacred and sweet,  
That we should walk grandly, and speak like kings,  
Our faces would shine, and our hearts would shrink  
From mean and low and frivolous things;  
We should scorn to lead the life of to-day,  
And leap to the life of a nobler age,  
And the chances we lose for heroic deeds  
Would seem like a princely heritage.

But still we keep to our childish thought,  
The thought of a childish age and race,  
That somehow, somewhere, we may drop off  
The results of the sins which our souls deface;  
That God will remit us the penalty  
And place us as high and clean and white  
As though we had never defiled our lives,  
If we but repent of our sins aright.

All life says nay. Repent if ye will—  
God help ye; repent if your soul has need;  
Sin's results will stand, but your grief and shame  
May keep you from further sinful deed.  
Nor hope that your acts will cease with you,  
It stops not there—for good or for ill  
It reaches through other lives far on  
Till the boundless universe feels its thrill.

Can a man be common and low and base  
With a thought like this beneath his heart?  
Will he stumble or will he walk upright?  
Will he play on high an ignoble part?  
If a man believes with his being's strength  
The thought which I place before soul and sense,  
And vilely acts, then law is a lie,  
And a myth is all cause and consequence.

HATTIE TYNG GRISWOLD.

### The Evolution of Religion in the Old Testament.

When we begin to study the order of religious progress, and look for the evidences of development in religious thought, we adopt the method of the naturalist; we seek to separate the later from the earlier forms; we make out, if we can, a relative chronology and find the fundamental type of our series.

So, taking up that body of Jewish literature known as the Old Testament, the scientific scholar, wishing to trace the causal connection of its ideas, first makes search into the date and authorship of its several parts. For him these facts, however little they may concern the simply pious reader, are of the greatest interest. Just as a geologist or astronomer would study the order of God in the earth or solar system, so the Biblical student would study the order of God in the realm of religious beliefs. What was the first revelation and what was the last? What glimpses of truth in the far-off ages, gathering new accumulations or spreading like the dawn, at length illuminated the whole sky of man's hope and desire?

It is hard to remove the popular impression that the books of the Bible were produced in the order in which we find them in our English version; that that is the logical order, and that if there be any growth of thought, any expansion of the truth, any earlier and later revelation, it is to be discovered by reading from left to right, by comparing the first books with the last. The popular conception is not altogether false, but the critic is obliged to correct it at many points. For when he scrupulously examines the text of the original and penetrates into the national history of the Hebrews, he finds marks of a relatively modern composition in the Pentateuch, or five books of Moses, and a very great antiquity in the five prophets placed quite in the latter part of the collection. Several hundred years lie between Amos, the prophet of Tekoa, and the full-formed Genesis of our acquaintance.

The prophets, those best worthy of the name, giving us the most exalted ideas of God and the most exacting precepts of morality, are the earliest in time of the Old Testament writers; the historians, priests and scribes are later. Yet, in these priestly laws and narratives are to be found the great mass of crude and sensuous conceptions of worship, records of idolatry and even approval of incredible legends and barbaric practices. How shall we trace the law of evolution through such conditions? How account for such reversion of type? This requires careful thought. And yet if we take the life and growth of institutions and systems with which we are already acquainted; if we observe how the American Republic has advanced on the pathway of its development; if we recall the course of the Christian church, or our branch of it, since the beginning, we shall see how the prophet antedates the scribe and the priest; how the strong-souled reformer precedes the worldly-wise legislator; how the man of intuition or poet is followed by the man of expediency.

The prophet, whether he be Garrison of Massachusetts, or Patrick Henry of Virginia; Emerson at Divinity Hall or Channing at Baltimore; Jesus at Jerusalem, or Amos and Isaiah—turns a dull and leaden age into an age of gold. Affairs have been going on badly or have fallen into a dead routine! Greed has taken possession of men, or luxury has dulled the moral sense; the people are robbed of liberty; or worship has become corrupt and false. Then the voice of the true and living God thunders through the soul of the indignant prophet. He makes a proclamation and sets up a standard; and his utterance so clear, so true, so bold and full of fire, is the one thing in that juncture that men can not forget.

Why, then, does not the stream opened from such a fountain run pure in the aftertime? In the first place, the standard raised is far above the average comprehension and energy of those who are summoned to its support. Though the first summons bring many to its side, its effect soon wanes, the impulse is spent, and the men of expediency and sophistry, the men who live for power and pleasure and "peace at any price," eventually belittle the merit and obscure the light of these agitators to the multitudes of their own generation.

e scribes and priests are greatly preferred by all rulers or



men seeking place. So the rationalists begin to reason, and the temporizers begin to legislate, and the compromisers begin to organize such practical schemes as will most effectually annul the "impractical" utterances of the prophet.

The poet tells us:

"It is the most difficult of tasks to keep  
Heights which the soul is competent to gain."

What is true of the individual is true of the masses of men; and they quickly find the words of the prophet too high, too sweeping, too broad. He has not sufficient respect for the constituted authorities. Think of Amos and Hosea, oldest of the authentic Old Testament authors, crashing in amid the voluptuous barbarities, the idolatries and degradation which followed the footsteps of Solomon; or of Jesus in a later age exposing its smooth hypocrisies, or casting contempt on its worship of mint, anise and cummin, to the neglect of love and justice!

Yet the first became the last. Without the prophets of Israel and the prophet of Nazareth, neither Judaism nor Christianity would have had any history to tell. There would have been no mythology to account for, no priesthood to busy itself over empty rites. The words of the prophet were the soul of the whole religious movement as they are the soul of the Bible. And not all the rationalizing, and dogmatizing, and ritualizing, and mythological overlaying of the aftertime, has been quite able to obscure the thought of these men to any clear-sighted soul in search of spiritual truth.

Reactions and defections repeatedly occurred long periods; were spent as though no word of the prophet was remembered. Men relapsed into fetich worship; they set up stocks and stones; they made offerings to fire; they introduced strange gods into holy places; they conceived of Jehovah as in the shape of a bull; they sacrificed to Moloch and Baal, to Ashera and Astarte; even human beings were slain and burnt in honor of their deity, and the moral life was correspondingly lax and brutish. Yet, because the prophet's word had once been spoken and was writ on secret tablets which never can be broken; because

"One accent of the Holy Ghost  
The heedless world hath never lost,"

the leaven of truth remained to transform the race.

We know, I think, how far the utterance of a truth may be from getting it accepted or even understood by those who hear it. Voting a proposition, or subscription to an article of belief, may tell us nothing of its influence over mind or life. There was often a great deal of large talk among the Jews, of the power of their Jehovah. Perhaps no nation ever boasted so over their God. But over and over again their history shows how empty were their words. The people were superstitious; they lived in fear; they tried all sorts of devices to propitiate their deity. Often they fell away from his worship, and went to making and serving idols. We have therefore lying side by side in the Jewish literature two distinct and mutually exclusive conceptions of God; the conception of the *spiritual seer* and the conception of the *people* as interpreted by the priest or scribe.

For the Hebrew people Jehovah appears first as a provincial God, and although his realm constantly enlarges, he is a provincial God to the last. Jehovah is the God of the Jews; and to the end he has foes in possession of great domains, who refuse to be overthrown—evil spirits, Satan, and even other gods. To the Hebrew people he fails to prove himself conclusively the mightiest of all the universal powers.

It is in the later literature that we discover the clearest indications of the progressive growth of Israel's religious faith. Paradoxical as at first it seems, it is in the later literature that we find the oldest conceptions as to the nature of man and of God, and of their relations to each other. Into the later and historical (or what some are tempted to call the unhistorical) books was gathered much which the prophets had no use for, or which they would have discarded as false or corrupting; much also is there which reflects the life of the nation many generations after the first and greatest of the prophets were dead. Writers, now more common, busied themselves with setting in order the traditions of the past, which had been handed down and were now floating about as folk-lore. Men

were interested to know the history of their national life; their children were to be instructed in the legends of patriarchal and tribal experience; while those tales of how the world was made, how sin and death devastated it, how the wicked were punished and God's chosen were rewarded, would furnish a tempting field for fanciful thought. Not only do these narratives carry our minds back to the morning of creation, but in the myths embedded in them they carry us really back to a civilization greatly anterior to the writings of the great prophets. They take us far back of the existence of any written records. And in that inimitable mythology of the Hebrew race, among those scattered oral recitals, edited, connected together, and perhaps expanded by the scribes, we can discern the slowly gaining but surely growing faith which marks Israel as the parent of the world's monotheism, as the historic source of our own spiritual life.

How the prophets reached their high thought of God and man's duty, almost at a cast, we do not know. How they formed to themselves a conception of divine and human obligation, so great as at times to pass from ethnic to universal morality, we cannot explain. "Thou knowest not (says one of their own writers) what is *the way of the Spirit*, nor how the bones do grow in the womb of her that is with child." (Eccl. xi. 5.) The problem is like that which requires us to account for genius of any other sort; to lay bare the causes and conditions which go to the production of a bard like Homer, of a warrior like Cæsar, of a dramatist like Shakespeare, of a scientist like Newton. When we take masses of men, however, we can more easily see the process of their education, and the elements of influence which enter into the development of their thought and life.

So in the case of the Hebrew people we find abundant evidence that they passed through the usual stages of savagery and barbarism before the prophet came to reveal to them a better way. And when he did come, it was ages before the nation, as such, saw any such value in the prophet's word as to quote it as having either divine or human authority. The later writings, the five books of Moses, were the first Hebrew Bible, and the whole of it. Nor did the nation acknowledge any *sacred writings* until after the return from the Babylonish captivity. It was only when the whole line of great prophets had vanished that men in authority began to recognize the greatness of the prophetic utterances, and saw the people hungry for the word of God, which they proclaimed. Ezra, 444 years before Christ, reorganized the temple worship in Jerusalem, and introduced the Pentateuch, or Law of Moses, in nearly its present form; and before the end of that century, Malachi, the last of the prophets, died. It was only *then* that the value of *their* work began to be seen in its true light, and partly, perhaps, because they were little valued, and still of inferior authority, their place fell at the end of the Old Testament canon.

But, on the whole, the order of books has a certain fitness for the purposes of religious instruction. Though the first written are among the last in the arrangement, and the later to be received, it is because the people could not all at once rise to such a height of spiritual truth. They stoned the prophets instead of listening to their exhortations and warnings. Kings dreaded them, and priests conspired against them, yet the movement of the nation in thought, whatever may have been its lapses in practice, was toward the ideal of the classic period. When, therefore, we seek to instruct our children in the literature of the Bible, we find it is the easiest method to lead them along that pathway which the Jewish race trod so painfully. The theism of the prophet will not engage the interest of the child like the mythology of Genesis, with its talking, walking, visible, emotional and miracle-working God. The youth of to-day find something fascinating in those stories which belong to the youth of the world. There is a stage in human life, as there was in the life of the race, when it is the first object, because it is the saving thing, to cultivate the imagination or fancy. Coleridge says:

"Fancy is the power  
That first unsensualizes the dark mind,



Giving it new delights, and bids it swell  
 With wild activity; and peopling air  
 By obscure fears of being invisible  
 Emancipates it from the grosser thrall  
 Of the present impulse, teaching self-control,  
 'Till *superstition*, with unconscious hand,  
 Seat reason on the throne."

Thus, even superstition at a certain period of development serves the cause of morals and truth.

What is wanted and what is gained by an acquaintance with these mythological or legendary stories of divine manifestation, is a *vivid sense of the reality of divine presence and power*. Possibly it is only in this material or sensuous garb that we can effectively clothe for the child the moral and spiritual truth which we deem most essential. Indeed, I do not believe we shall ever succeed in impressing our own faith upon our children or upon the world at large, until we find and use for it that dress of fable and allegory and parable, of mythology, if you please, which has held so large a place in all religions.

Begin then with the Bible as the Jews began with its mythology,—as an indispensable part for the youngest minds. You can no more affirm its literal truth than you can affirm the literal truth of the stories from Homer, of the parables of Jesus, or of the poems of Longfellow. But it will awaken inevitable thought in a direction most serviceable to the teacher of religious truth. It will stir feeling and inquiry in a *realm of conceptions* which form the strength and staple of a perfect life.

In the books of Moses and the other historical books, it will be easy to find evidences of fetichism and idolatry; to learn that though Jehovah was acknowledged to be the true God, or the greatest God, he was not in the minds of the people the only God. Though he created the world there were other Gods to divide with him its dominion. At first he is the God of the *individual* or of the *family*. The grandfather of Abraham, we are told, worshiped other Gods, but this patriarch chose Jehovah, who comes to him in human shape. Jacob chooses Jehovah to be his God on condition that he gains his request for bread and raiment, and a safe return to his father's house.

In time, however, Jehovah becomes the *national* God. The God of Abraham, Isaac and Jacob is the God of all the tribes of Israel. *My* God is transformed into *our* God. There may yet be other gods, but in the Mosaic command it reads, "Thou shalt have no other gods before me." And the people agree to be faithful to him if he will be faithful to them and perform his promises to the peculiar and chosen people, to the seed of Abraham.

Finally, there is some recognition of the thought that there is one God over all men, over all nations; in other words, that Jehovah is the God of the *human race*. Though this conception seems to possess but a transient power over the ordinary mind, being rather the high intuition of the seer or the vision of the saint, yet we meet the thought that this one God is a being not to be compared with men; that he is an invisible spirit more than filling the heaven of heavens; not dwelling alone in houses made with hands, but from whose presence none can flee; that His commands are like Himself, eternal, immutable and not to be repented of, His righteousness being perfect; and that with all who do justly and love mercy, and walk humbly in His presence, it shall be well now and always.

In this order we see, doubtless, the path of historical development in the religion of the Hebrew Scriptures.

What a sublime step it was when the religious teachers of the Hebrew race, with some deep consciousness of its mission and of the everlasting truth, moved against the idolatry and wickedness of the times with the *Ark of the Covenant*! However much or little historic truth there may be connected with the story of its adventures, the idea of a *DIVINE LAW* being the true object of worship; the presentation of a just, unchanging statute for the government and guidance of the people, instead of a capricious personal deity, was worthy of a divinely inspired mind, and furnishes one of the most original and elevated lessons of religious history. To whatever extent the law might have been erroneous or incomplete; to whatever

extent it may have failed to command the obedience of the nation and turn men from their superstitions, the thought was worthy of being placed side by side with the most inspired ideas of poetry or prophecy in Job, or the psalmist, or Isaiah.

To conclude: In making the best practical use of the Old Testament for instruction in faith and righteousness, it should be employed as we should employ the religious literature of any modern nation if we wished to derive the greatest benefit from it. We should distinguish the time and other conditions of its composition. We should separate in our minds those parts which imply the earlier and cruder thought from those which shine in the light of a newer and higher illumination. And if we wish to establish clear conviction we should place side by side the ancient and the modern views of God and man, and of their mutual relations. Put the utterances of Jonathan Edwards, for example, by the side of those of Channing; let the creed of Andover be set over against the short statement of the Western Conference; let the hymns of Isaac Watts be compared with those of Samuel Longfellow; and let the manuals in our Sunday-schools be measured by those that were in use thirty years ago.

In this way (though we shall discover sometimes the same anachronisms of belief and worship as we find in the Bible) there will be small risk of either young or old, who are open to instruction, choosing the lower and narrower rather than the higher and more rational faith. So, as reason grows and is led to exercise itself freely upon the Scripture writings, it will soon elect for its own those convictions, it will eventually delight itself in those portions which inculcate the purest theism and the highest morality; it will naturally attach the highest authority and value to those books and passages which exalt God, which recognize the dignity and divine descent of man, and which hold out the best hope for him both here and hereafter.

JOHN C. LEARNED.

## CONFERENCES.

### The New Minnesota Conference.

The first meeting of the Conference of Unitarian churches of Minnesota, was held in St. Paul and Minneapolis, November 16 and 17. At the opening session, Wednesday evening (the 16th), Mr. E. E. Woodman, of St. Paul, gave the address of welcome, and was followed by Rev. H. M. Simmons, Rev. Kristofer Janson, of Minneapolis, and Rev. J. R. Effinger, Secretary of the Western Unitarian Conference.

Thursday morning the business session was held in St. Paul. Eight societies were represented: Minneapolis, Revs. H. M. Simmons and Kristofer Janson; Duluth, Rev. James H. West; Winona, Mr. and Mrs. Pudor and Mr. Clark; Sioux Falls, Miss C. J. Bartlett; Luverne, Mrs. Mahoney; St. Paul, Revs. S. M. Crothers and Kristofer Janson. The following constitution and resolutions were adopted:

Since the idea of divine unity, expressed in the Unitarian name, has assumed so large a meaning and importance in modern thought, and since its included duty of human unity and love is the nearest one in religious life, the conference adopts this name. For the same reason it uses the name in no sectarian sense, but will gladly unite with any churches of any other name that work for the above aim, and cordially invites them to its meetings and membership.

The conference shall hold an annual meeting in October of each year, and a semi-annual in spring, at such times and places as the executive committee shall appoint. At such meetings each church shall be entitled to representation by three delegates besides its pastor; and the delegates shall have power to fill vacancies.

The conference shall at each annual meeting elect a president, vice-president, secretary and treasurer, who shall assume their offices at once, and hold them until their successors are appointed. They shall perform the usual duties of those officers, and together with one representative chosen from and by each church, shall constitute the executive committee.



It shall be the duty of the executive committee to adopt such by-laws as they may think necessary for the transaction of the business of the conference and executive board.

This constitution may be amended at any regular meeting, by three-fourths of the voters present, provided a year's previous notice has been given to the churches by the secretary; or by unanimous consent, provided thirty days' notice has been given.

*Resolved*, That the Unitarian church of Sioux Falls, and any other Unitarian societies which may be formed in Dakota, are cordially invited to full membership and fellowship in this conference.

*Resolved*, That each of the several societies of this conference is hereby requested to name its member of the executive committee, provided for in our constitution, and to send its name to our secretary at an early date.

*Resolved*, That our executive committee are hereby requested to consider at an early date the question of employing a state agent, and as soon as a suitable salary is guaranteed, to secure at once the services of such an agent.

*Resolved*, That the thanks of this conference are given Rev. Oscar Clute, missionary at large for Iowa, and to the officers of the Wisconsin Conference, for recent faithful and effective missionary work in this state.

*Resolved*, That the delegates and friends now in conference assembled, hereby tender to Unity church, of St. Paul, their cordial thanks for the hospitality extended to us during our stay here, and to the ladies of the society for their kind attention to us and for the bountiful collation provided.

The officers elected for the ensuing year were as follows: Edward Sawyer, of St. Paul, president; Judge Stearns, of Duluth, vice-president; Clarence Sprague, of Minneapolis, secretary; C. C. Pudor, of Winona, treasurer.

The evening session Thursday was held in the First Unitarian church of Minneapolis. Short addresses were made by Rev. J. H. West, Miss Bartlett, Revs. K. Janson, S. M. Crothers, and George Batchelor.

MARY E. HALE, *Secretary*.

MINNEAPOLIS, November 21, 1887.

## CORRESPONDENCE.

### An Ethical Culture Convention.

EDITOR OF UNITY:—A convention of delegates from the societies for ethical culture was held in this city Nov. 18-20. The first business was the adoption of the constitution for the Ethical Union which was formed a year and a half ago, when delegates from all the societies met in New York. After serious consideration and much discussion, a constitution was finally adopted. The general object of this Union is to elevate the moral life, and it cordially welcomes to its fellowship all who sympathize with this aim, whatever may be their philosophical or theological beliefs. Its special objects are (1) to strengthen the bond of fellowship among the societies for ethical culture and with those outside who sympathize with its aims; (2) to start a fund for the foundation and support of a School of Philosophy; (3) to publish and circulate suitable literature; (4) to further such objects as may commend themselves, from time to time, to the societies.

Professor Adler spoke at length on the importance of developing the principles of the societies, and the institutions which must grow out of these principles,—religious societies which will in spirit embrace all and extend their influence through their institutions. As one of the chief means to this end he emphasized the moral and religious education of the young. A step will be taken in this direction by publishing text-books for moral training. The chief force of the movement must be directed inwardly, and therefore it is not desired to quickly multiply the societies; but letters coming from all parts of the country asking for information as to the work and meaning of the ethical societies make imperative demand for consideration. After some discussion a committee was appointed which advised the enrollment of "members at large;" that if these members in any one place should number twenty or over, they should be entitled to send a delegate to the annual convention of the Union; also, that the lecturers of the societies should occasionally speak at such towns.

A committee was also appointed to provide for the publication of a quarterly report, with each of which a lecture should be printed.

On Sunday, the 20th, a public meeting was held at the

Grand Opera House. Short addresses were made by delegates from the several societies, and a paper was read by Dr. Frances Emily White, of Philadelphia. A very interesting report was given by Mrs. McCallum, a member of the London Ethical Society, telling of their work among the working people and their meetings in Toynbee Hall. The meeting closed with a stirring address by Prof. Felix Adler, which sent his hearers home inspired with a new faith in the value of the movement, and a firm determination to stand for the faith of ethics.

The convention then adjourned to meet in Philadelphia in January, 1889.

J. H. G.

## THE UNITY CLUB.

### Lessing.

*References and Encyclopædias:* The Life and Works of Lessing: (a) by Adolf Stahr, 2 vols.; (b) by James Sime, 2 vols.; (c) by Helen Zimmern, 1 vol. (London, 1878); Scherer's "History of German Literature," 2 vols. (Charles Scribner's Sons, N. Y., 1886), especially vol. II. pp. 47-82; Hedge's "Hours with German Classics," ch. X.; Lowell's essay on Lessing, ("Among My Books," First Series); Fiske's "The Unseen World," article on "Nathan the Wise;" "Nathan the Wise," trans. by Ellen Frothingham, — containing also sketch of Lessing, and Kuno Fisher's essay on the poem—(Henry Holt and Co., 1884).

N. B. Miss Frothingham's translation is recommended in reading the poem.

### FIRST EVENING.

- (1.) Biographical Sketch of Lessing.
- (2.) Lessing as a Critic.
- (3.) Lessing's Influence upon Religious Thought.

NOTE.—A short paper, or a carefully prepared *talk*, to be given upon each of the above, followed by conversation in the club. The greater the freedom of inquiry and remark, the more profitable the evening to all. [Consider the many-sidedness of Lessing's thought,—literature, art, religion, etc.; his clear apprehension of what he would accomplish, and his persistency of aim; his loyalty to his convictions; his grasp of *principles*, the universal in the special and concrete; his large humanity.]

### SECOND EVENING.

#### READING OF NATHAN THE WISE.

N. B. Use translation by Ellen Frothingham, published by Henry Holt & Co. References as below made from same.

Where serious gaps occur, short explanations should be made by some one selected for purpose. Scenes should be briefly described when location varies. Should suggest a brief description of Patriarch before his entering, Act V., Scene II.; also an account of the lay brother, Scene VII., same Act. An explanation of who Assad was, will simplify the plot; it should be made in Act IV., Scene III., where Saladin and Sittah are introduced.

Characters, as read,—The Sultan, Sittah, Nathan, Recha, Daja, The Templar, The Patriarch, and a lay brother.

#### READINGS AND OMISSIONS.

*Act I. Scene I.* Read to page 5 (Daja), "O Nathan, what a price." Omit to page 7 (Nathan), "But tell me where she is." Read to page 10 (Daja), "You are amazed." Omit to page 12, closing of scene, reading (Daja), "But hark! But see!"

*Scene II.* Read down to page 22; (Nathan), "Yonder a Mussulman."

Omit *Scene III*, *Scene IV* and *Scene V*.

*Scene VI.* Omit to page 44. Read (Daja), "Do I again behold you, noble knight?"—to end of act.

*Act II.* Omit *Scenes I* and *II*.

*Scene III.* Begin page 67 (Saladin), "This Nathan, this Jew of yours"—read to end.

*Scene IV.*, omit. Read *Scenes V* and *VI*, to end of *Scene VII*. Omit at end, page 84 (Nathan), "Of this I must know more." Omit to end of act.



*Act III. Scene I.* Read to (Daja), "Oh that unlucky message." Omit to page 93 (Daja), "How if through him who saved your life;" read to end of scene.

*Scene II.* Read to page 98 (Recha), "And where have been?" Omit to page 99 (Templar), "But where is he, your father?" Finish scene; also read *Scenes III, IV, V, VI and VII.* Omit *Scene VIII, Scene IX,* read to page 127 (Nathan), "For he was like yourself." Omit to end of act.

*Act IV.* Omit "*Scenes I and II,* to page 141. Read beginning (Patriarch), "Ah, sir Knight," to page 147; omit (Patriarch), "Here, my son!" Omit *Scene III* to page 148 (Sittah), "See what I found but now;" read to end of scene. Read *Scenes IV and V* to close, omitting (Saladin) "And I myself must learn—". Omit *Scenes VI and VII* to page 167; read from (Lay Brother), "Yet a moment, Nathan." Omit *Scene VIII.*

*Act V.* Omit *Scenes I, II, III, IV and V,* to page 191; read from (Templar), "Hear me, Nathan!" Omit from page 195 (Templar), "How can I understand you?" Read from page 196 (Nathan), "Stay, whither would you go?" Omit *Scene VI.* Read *Scene VII* to end of drama.

NOTE.—The above abridgment will occupy fully an hour and a half in the reading. Characters should be carefully assigned beforehand. This reading makes an interesting and instructive public entertainment. In this case a short notice of Lessing should precede the reading. No stage is necessary; if those taking part sit in front, the entrances and exits will be indicated by stepping forward as one reads, and retiring again, thus more clearly distinguishing the characters and movement of the play.

### THIRD EVENING.

#### NATHAN THE WISE. (Continued)

##### (1.) The Sermon in the Play:

"I must try if they will at least let me preach unhindered from my old pulpit, the stage." Lessing to Elise Reimarus.

##### (2.) The Character of Nathan.

(3.) Recha and her Religious Training. [Its method, its emphasis; its sufficiency or insufficiency.]

(4.) Noble Thoughts in the Poem: quotations, with or without comment, from each member of the club or as may otherwise be arranged.

NOTE.—Short papers (or, if preferred, carefully prepared talks) to be given upon Nos. 1, 2 and 3, followed by conversation.

### FOURTH EVENING.

(1.) Lessing's Friends, especially Moses Mendelssohn. (V. "The Mendelssohn Family." (I. pp. 1-30). By Sebastian Hensel, 2 vols., (Harper & Bros., 1882.) Also Hedge's "Hours with German Classics," ch. xi.

(2.) Representations of the Jew in Literature. (Shylock, "Merchant of Venice:" Act 1, Scene 2; Act 2, Scene 5; Act 3, Scene 1; Mordecai, in "Daniel Deronda;" Lessing's Nathan; other representations.)

(3.) Treatment of the Jews in the Middle Ages; survivals to-day. (V. James K. Hosmer's "History of the Jews.")

##### (4.) Conversation.

Compare the reception of "Nathan, the Wise," when written, with the impression it makes to-day. The "Comparative Study of Religion" to-day. The "Sympathy of Religions." Have you read John Fiske's article on "The Causes of Persecution?" (V. "Excursions of an Evolutionist." Ch. viii.) Are we nearer to or farther from the religion of the Sermon on the Mount than the Christendom of Lessing's day?

"Fontenelle says of Copernicus. 'He made known his new system and died.' The biographer of your brother can with equal propriety say: 'He wrote *Nathan the Wise*, and died.' He ought not to wonder at the greater number of his contemporaries failing to appreciate the merit of this work. . . . He was indeed more than generation in advance of his century."—*Moses Mendelssohn to Lessing's brother at Lessing's Death.*

## THE HOME.

### Good-night.

Good-night, pretty Sun, good-night;  
I've watched your purple and golden light  
While you are sinking away.  
And some one has just been telling me  
You're making, over the shining sea,  
Another beautiful day;  
That, just at the time I am going to sleep,  
The children there are taking a peep  
At your face,—beginning to say,  
"Good-morning!" just when I say good-night!  
Now, beautiful Sun, if they've told me right,  
I wish you'd say good-morning for me  
To all the little ones over the sea.

SYDNEY DAYRE, in *St. Nicholas* for April.

### Babies' Rights.

The babies have rights as well as others; and their rights ought to be respected. First of all, baby has a right to the care and protection of his parents; a right to comfort as well as to mere existence. The parents who have brought him into this troublesome world are bound to see that it is no more troublesome to him than necessity requires. They should see that he is properly fed and clothed according to his comfort and well-being, not according to their taste or ease, or convenience. For instance, baby has a right to warm clothing, even if his neck and arms are prettier uncovered. He has a right to fresh air, even if it is troublesome to take him out. He has a right to the food nature provides for him, unless this proves injurious to his health or to that of his mother. He has a right to undisturbed sleep and to amusement, and if he cries for any of these things he has a right to cry.

Baby, also, has a right to education, physical, moral and mental. He should be taught self-reliance and how to shun danger. It is easy to teach a child able to creep to keep away from the stove, he very quickly learns to interpret the "no-no," and will usually mind. A child almost constantly in his nurse's arms is very slow to learn to stand or walk, or care for himself. Some children at three or four are not trusted near a flight of stairs, while other babes of a year will go up and down without harm, for they can be taught to do it safely. A baby who kept her mother in terror by creeping to the head of the stairs with an apparent desire to go down head first, was taught to turn around and slide herself down from step to step, and in a short time she could go up and down as easily and safely as any one.

Children are often hindered in progress by want of self-control in those about them; for courage or cowardice may be taught by example. If a mother shows nervous dread of danger when her baby essays to walk alone, the fear is quickly communicated to the child, and he gives up the attempt. A child naturally fearless will often by example become as nervous and hysterical as the women about him. It is an obvious fact that children are actually taught to cry over a trifling bump or slight misadventure, by the excessive sympathy expressed. Children crave, and should have sympathy, but it should be wisely given.

And baby should be taught good habits. This can be done at a very early age. It requires an even temper, and great patience on the part of the mother, but she is more than repaid by the result; and the advantage is great to the child as well as to the parent.—*Rhet Kunze, in Good Housekeeping.*

### How It Struck Him.

A little fellow came home from Sunday-school the other day, and asked his mother to buy him a sling. She asked why, and he said the Sunday-school teacher told him how a little fellow killed a big giant with a sling, and he wanted one.—*Our Dumb Animals.*



## UNITY.

Senior Editor: JENKIN LLOYD JONES.

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### NOTES FROM THE FIELD.

**Minnesota.**—The Minnesota Unitarian Conference is an established fact. It was organized in Unity church, St. Paul, November 17, by the adoption of a constitution and the election of officers. The meeting was held in the church parlor, which was comfortably filled by a company of sixty or seventy people. A bright fire blazed on the hearth, making it seem like a home gathering, and the spiritual atmosphere was homelike and fraternal. Rev. Mr. Crothers called the meeting to order, and Mr. J. D. Ludden was elected chairman. There were present representatives from seven organized churches within the state, six of them in the care of regular pastors. Ten years ago there was but one Unitarian church in Minnesota. Who shall say that Unitarianism is not growing in the west? The constitution of the conference, published elsewhere in this number of UNITY, is a model of conciseness and simplicity, and was adopted with entire unanimity of feeling and expression. Rev. Mr. Batchelor, representative of the American Unitarian Association, gave the light of his countenance and a word of good cheer. The secretary of the Western Conference was there, and felt this day to be in pleasing contrast with the time, nearly sixteen years ago, when he by virtue of being pastor in St. Paul, was the lonely bishop of the state of Minnesota. The new conference faces the future in a self-reliant, courageous spirit, and promises to be an efficient co-worker with its sister conferences in the west.

J. R. E.

**Chicago.**—Mr. Utter led the Sunday-school meeting last Monday, the lesson being Luke vi: 37-49, and the conversation turned upon the Jesus doctrine of deeds versus words. "The words" condemned were those only of formal pretension, external forms, and superficial pretension; but words expressive of internal reality, spiritual conviction and a living power were in themselves deeds. Being in this sense is even higher than doing. The lesson was then applied by each member of the class by story, illustration, etc. The prose poem of Turgeneff entitled "The Beggar," and the story of the little girl on the street corner who, to the lady that kindly asked her if she was cold, replied "I was, ma'am, until you came along"—were illustrations in point.

**Chicago Women's Unitarian Association.**—This association met Nov. 17 at All Souls church. The attendance was large and enthusiastic. There were present several visiting friends, among whom were Mrs. Spring, of Lexington, Mass.; Mrs. Judge Fellows, of Manchester, Mass., and Rev. Ida Hultin, of Des Moines.

Vice-President Mrs. G. F. Shears presided, in the absence of the president. Mrs. West reported on the condition of the loan library. Mrs. Woolley suggested that, having heard that some members of the association preferred the omission of the December meeting, she hoped there would be a free expression of opinion on the subject. A rising vote was taken, which resulted in a large majority for the December meeting. Mrs. J. L. Jones read an interesting paper on current religious news, after which a sermon on "The Gospel of Industry" was preached by Rev. Florence Kollock, of Englewood. The subject of the address was discussed by Rev. Ida Hultin, of Des Moines, Mrs. West, Miss LeBaron, Mrs. Dow and others. These meetings grow continually in interest, each one seeming to be more enjoyable than the last. The next one will be held at Unity church, December 22, when a paper on the "Relation of Health to Religion" will be given by Dr. Leila G. Bedell.

**Transylvania.**—From a recent meeting of our Hungarian Unitarians, we learn that the Unitarian synod in 1666, enacted a law ordering all deacons, ministers and schoolmasters to keep a Sunday-school, and to instruct the youth in religion and singing, and to make them read the Bible. The deacon who neglected his duty had to pay eight florins as a punishment, and the minister and schoolmaster a corresponding sum. This law, we are told, has been several times renewed, but has not led to satisfactory results, and after two hundred and twenty-one years of effort the Sunday-school problem seems to be still unsolved, and the cry is still how to bring the children into church usefulness.

**Minnesota.**—Last week Rev. Mr. Crothers visited St. Cloud, Minn., and found so much encouragement that he held service there Sunday evening. Arrangements have been made for permanent services for the next six months in St. Cloud, several New England ministers having offered to give their labors. It is confidently expected that by the end of that time a self-supporting society will be established. A number of the most prominent citizens of the place are identified with the effort. A series of Sunday evening services have also been arranged for the winter in West St. Paul, the ministers and congregations of the Universalist and Unitarian churches of St. Paul uniting.

**Scotland.**—Lord Gifford has left a bequest of £80,000 to establish chairs of Natural Theology at the Scottish universities on the conditions: "The subject is to be taught as a science without reference to or reliance upon revelation, and the lecturer is to be subjected to no ecclesiastical or theological test, but to be free to teach what he believes." These are the foundations upon which the Andovers of the twentieth century will be planted.

**Boston.**—It is contemplated putting a whole public school building to industrial school purposes, to be sustained at the expense of the city.

—The younger city ministers of our denomination are planning industrial week-day work in connection with their Sunday-schools.

—Rev. Edward E. Hale held a union service on Thanksgiving day, in which the south end Unitarian churches joined. Mr. Hale always gives, on public holy-days, an old-fashioned historical or political sermon.

**Iowa City, Iowa.**—Rev. George Batchelor was with us on Sunday, November 20, and delighted everybody with his masterly sermon on "A Modern View of Retribution." One could not but be impressed with its clearness of thought and catholicity of spirit. A. J. B.

**Hinsdale, Ill.**—A fair for the benefit of the church will be held on the afternoon and evening of December 9, with music and recitations. All friends invited.

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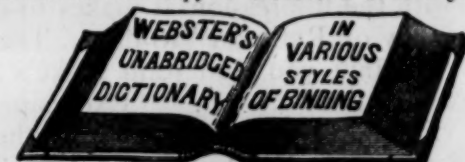
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## ANNOUNCEMENTS.

## CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Dec. 4, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, Dec. 4, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, Dec. 4, services at 10:45 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Dec. 4, services at 11 A. M. Subject, "The Religion of the Heart." In the evening, "The Old, Old Story." Monday evening, Emerson section of the Unity Club. Bible Class, Friday, 7:30 P. M. Choral Club, 8:30 P. M. Confirmation Class, Saturday, 10:30 A. M.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, Dec. 4, services at 10:45 A. M.

PROGRAMME FOR THE MICHIGAN STATE CONFERENCE OF UNITARIAN AND INDEPENDENT CHURCHES, JACKSON, MICHIGAN.

December 6th, 7th and 8th, 1887.

Tuesday, December 6, 7:30 P. M., opening sermon by Rev. Jenkin L. Jones, Chicago, Ill.

Wednesday, December 7, 9:00 A. M., devotional service, led by Rev. A. Walkley, Manistee, Mich. 10:00 A. M., business session of conference; address by the president; reports of secretary and treasurer; reports of societies; general business. 2:00 P. M., dedicatory service of church parlors just completed by the Jackson Society; hymn; reading, Mrs. Louie Bell; prayer, Rev. Reed Stuart; response by choir; report of building committee, H. A. Hodge, secretary; report of treasurer of building committee, A. M. Tinker. Ten-minute addresses: Sunday-schools, Mrs. J. T. Sunderland; literary clubs, Rev. J. L. Jones; social life of the church, Rev. J. R. Effinger; recreations and amusements, Rev. Rowland Connor; ladies' societies, Rev. L. R. Daniels; charities, Rev. A. Walkley; temperance work, Rev. E. L. Rexford; worship, Rev. J. T. Sunderland; "Higher Points and Nobler Aims," Rev. C. F. Elliott; hymn; benediction.

7:30 P. M., three papers, as follows: The "Christian element in Unitarianism," Rev. J. T. Sunderland; "The Universalist position in regard to Christianity," Rev. E. L. Rexford, Detroit; the "Extra Christianity of Unitarianism," Rev. Rowland Connor, East Saginaw.

Thursday, December 8, 9:00 A. M., social service of aspiration, led by Rev. L. R. Daniels, Midland. 10:00 A. M., address, "Relation of the church to society," Hon. Austin Blair, followed by discussions on the address. 2:00 P. M., paper, "The Growth of the Hebrew Bible," Rev. T. B. Forbush, Milwaukee, Wis., to be followed by comments on the essay, with discussions of the question of the relation of the Bible to the religious development of the present. 7:30 P. M., closing sermon, Rev. Reed Stuart, Detroit.

After the sermon a reception will be tendered

(Continued on last page.)



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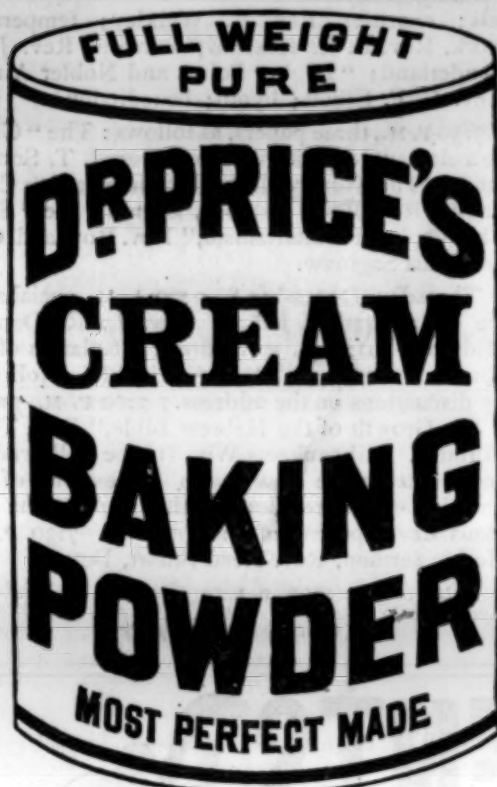


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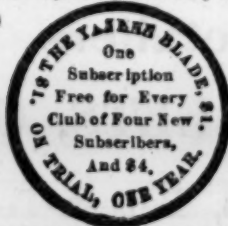
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Journalists' Drawer "B."

to delegates and visitors by the ladies of the Jackson Society, in the church parlors.

Each society within the conference is entitled to a delegate membership of three in addition to its minister, but it is desired that the attendance be not limited to the number of delegates. The society at Jackson extends its hospitality to all Unitarians, and hopes for a large attendance at the conference.

Visitors will please report at the church, corner of Jackson and Washington streets, on arrival.

It would be esteemed a favor if those purposing to come would send their names some time during the preceding week, in order that the entertainment may be made ample.

For the Jackson Society, C. F. Elliott, Minister.

**CHRISTIAN CONFERENCE.**—A Christian Conference, to be conducted by Revs. A. B. Simpson, John E. Cookman, D. D., T. C. Easton, D. D., and others, will be held on December 7 and 8 next, at the First Methodist Episcopal church, corner Clark and Washington streets, Chicago. The purpose of this gathering is for "Christian life and work in the four-fold Gospel," and we are requested to convey to our readers this announcement, with a cordial invitation that they may be present.

**ILLINOIS WOMAN'S PRESS ASSOCIATION.**—This society will hold its regular monthly meeting at the club rooms of the Sherman house on the evening of Thursday, December 8, when a musical programme will be given, this being the one musical evening of this year.

**PRESENT ADDRESS.**—The address of Rev. George Batchelor, western representative of the A. U. A., for December, will be care Rev. A. G. Jennings, La Porte, Ind.

### Catarrh. Catarrhal Deafness and Hay Fever.

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